

The Brooklyn Jewish Center Review

April, 1947

THE FOURTH AUSTRIAN JEWRY

By ALFRED WERNER

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NEWS OF THE MONTH



I sink
in deep mire....
Mine eyes fail me
while I wait.....

*Save me, O God;
for the waters are come in unto my soul.
I sink in deep mire,
where there is no standing;
I am come into deep waters,
where the floods overflow me.
I am weary with my crying;
my throat is dried:
Mine eyes fail while I wait for my God.*

FROM THE PSALMS OF KING DAVID

THESE are your sisters and your brothers who speak.

In their hearts they have the barrenness of the desert, yes, and in their eyes the hopelessness of the doomed. They are praying, your brethren.

Praying that their "liberation" from Nazi tyranny shall not be turned into a mockery by the world's indifference. Praying that now, after years of torture and death and a miserable existence in DP camps, they be helped to rebuild their lives.

They must have hope for the future. They must have food and clothes and shelter and medicines to keep them alive . . . to keep alive their hope that tomorrow—soon—there will be homes and a welcome

waiting for them and their children . . . in Palestine, or some other hospitable land.

Yes, these 1,500,000 European Jews need help and hope. And *you*—you and your fellow Americans—are the only ones who can provide it. UNRRA is being liquidated. Inter-governmental aid is as yet non-existent. The \$170,000,000 needed to salvage these innocent people can come only from you.

Help them, help them. Stretch out your hand in brotherhood, open your heart in compassion.

***Give when you are called on.
Give generously and quickly
. . . as much as you can, plus
a little more.***

GIVE THEM LIFE—and make it worth living
UNITED JEWISH APPEAL
for \$170,000,000

Send your contribution to the
BROOKLYN JEWISH CENTER

BROOKLYN JEWISH CENTER REVIEW

Vol. XXVIII

APRIL, 1947 — IYAR, 5707

No. 31

A MESSAGE FROM DR. LEVINTHAL

WHEN this issue of the *Review* will appear, I will be far away from home, in the miracle city of Los Angeles, speaking for several great causes and utilizing the opportunity to study the life of our brethren on the western coast.

But though separated by three thousand miles, my thoughts are with the men and women working in our Center. I can just visualize how its leaders are earnestly engaged in the United Jewish Appeal drive, and in preparing for the Annual Dinner in behalf of the Appeal. This will be one of the very few U.J.A. dinners at the Center that I have missed, and I keenly regret this absence. I will be with you, however, in spirit and those who will attend and who will respond—as I know they will—in a truly sacrificial spirit will have my gratitude and my blessings.

It is hardly necessary for me to tell our Centerites of the terrible needs of our suffering, sorrowful brethren in the European lands. Nor do they have to be reminded of the stupendous needs—now, more than ever—of our brethren in Eretz Yisroel. These, and many other essential causes, such as the National Refugee Service, the Ort, the Joint Defense Appeal, are all included in the one United Jewish Appeal. The sum needed and the quota assigned to American Jews are stupendous. But I am confident that they will respond to the degree that the emergency calls for.

We in the Center have won for ourselves a proud record in the previous drives for the U.J.A. and all worthy causes. I am anxious, however, that our members go *Lifnim M'shuras Ha-din*, beyond the mere fulfillment of an obligation, in the present campaign. It is so incomparably vaster in its scope, the

needs are so much greater, that the response, too, must be in a larger measure.

I know the zeal and the devotion with which Judge Emanuel Greenberg has undertaken the leadership of the U.J.A. in the entire Borough of Brooklyn. And I know, too, how tireless Mr. Samuel Lemberg, the Chairman of the Drive in the Center, is to make the coming Dinner a great success. They are aided by a

BEFORE the altar of the beautiful Cathedral of St. John the Divine in New York stand two imposing menorahs, reaching some eight feet toward the vaulted roof and shining with a coating of gold. They are the same menorahs that are seen in synagogues, and to the best of ecclesiastical knowledge, they are the only menorahs to be used in a Christian church.

How they came to the Cathedral is an affecting story. This great structure has been a long time in building, following the tradition of the other great cathedrals in the world. Its founders were in no hurry; they were concerned only with creating a House of God for the ages. The man who did most to raise the money and provide the dynamic force to bring about this sacred dream was Bishop William T. Manning. Among the Bishop's supporters was the late Adolph Ochs, publisher of the *New York Times*. One day Mr. Ochs came to the Bishop and said to him, "The *Times* has given to the building of the Cathedral whatever help it could; I now would like to make a personal contribution, but I do not know whether it will be welcome."

The Bishop asked what the contribution was, and Mr. Ochs said he wished

fine group of loyal workers. I feel confident that every member of the Center will give these men the help and cooperation they deserve.

Nothing will make me happier than to receive news that the results of the campaign and the Dinner were worthy of the men and women of our great institution, and worthy—above all—of the role which God and destiny have assigned to us in this crucial hour of our history.

—ISRAEL H. LEVINTHAL

POST-EASTER TALE

to present the Cathedral with two menorahs. "But if you do not think it a welcome gift, please do not be embarrassed to tell me," he added.

Bishop Manning answered: "I have only two questions concerning such a gift. First, is it religiously appropriate? Second, is it architecturally appropriate? As to the second, our architect must decide; as to the first, we sing your psalms, we worship from the Old Testament, and we believe in the brotherhood of man."

The architect agreed to accept the candleabra, and so they were erected in the Cathedral. At the acceptance ceremonies Bishop Manning told his congregants that they were a bond between the Old and New Testaments, that they were a symbol of tolerance.

Last Easter, and every Easter before that, the priests of the Episcopal Church stood before those menorahs, those symbols of inter-racial amity, and intoned in the penetratingly mournful cadences of their service, the story of Christ's crucifixion, and throughout that vast and magnificent House of God were heard the words, "And the Jews cried, *crucify Him*." Again and again came these words with shuddering effect.

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The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

OUR HEBREW SCHOOL GAINS DISTINCTION

WE HAVE often had occasion to speak in high praise of the work done for our children in our afternoon Hebrew School. Many readers, however, must have felt that we speak in such terms because of our partiality to the work which we ourselves are doing. I want, therefore, to bring to our readers a few excerpts from letters which we have recently received, and will let these letters speak for themselves.

Dr. David Rudavsky, one of the experts in Hebrew Education, serving on the Consultants' Staff of the Hebrew Education Committee in New York, recently made a survey of one of our departments. While here, he paid several visits to our afternoon school. This is what he wrote to me: "I have had an opportunity to visit the Talmud Torah of the Brooklyn Jewish Center on several occasions. I want to tell you that I was very impressed with the splendid organization of the school which reflects the efforts of an experienced and skillful administrator. The level of achievement of the school is comparable with that of the best afternoon schools. Your graduating class has a particularly fine group and reflects a good deal of credit upon the school. The curriculum in use is well suited to the needs of the children; what is more, it is not only a paper curriculum, but it is actually lived up to. I am very

happy to give you this report on the school."

Another member of the Consultants' Staff of the Hebrew Education Committee, Mr. Louis Ruffman, has been assigned to observe and to study all the Congregational Hebrew Schools in this city, affiliated with the United Synagogue of America. Because the Brooklyn Jewish Center is actively connected with the United Synagogue, we were privileged with several such visits by Mr. Ruffman. He wrote two letters to me, and I shall quote brief extracts from both.

In the first, Mr. Ruffman writes: "I was sorry that I couldn't have the opportunity of seeing you when I visited your school a few weeks ago. I would have enjoyed sharing with you the pleasure that I received from seeing what a well-organized and solid institution you have. Even though my visit was rather brief and observation necessarily superficial, I was impressed by the smoothness with which the school is administered and the better than average staff of teachers that you have. While achievement in the various classes appears to be uneven, I find some highly satisfactory results in the younger grades, particularly for so short a period of time."

In the second letter, Mr. Ruffman added: "Since my letter to you of a few weeks ago, I have visited your school again to observe the upper grades. This

second visit only confirms my original impression of the excellent organization and administration of the school. As I indicated to you when I saw you, the progress in each of the grades compares very favorably with the best of the weekday Talmud Torahs. Both Dr. Rudavsky and I were particularly impressed with the calibre of the graduating class. I hope that in the near future the Board of Education of the Metropolitan Council will find it possible to select those of its affiliated schools which come closest to meeting acceptable standards as demonstration schools, with a view to establishing a real system of Congregational Schools. Certainly your school will be among the first to qualify for this."

I am grateful for these commendations, because I know what efforts have been put into our school to make it what it is. The praise belongs to our Principal, Rabbi Lewittes; to our excellent staff of teachers, every one of whom has achieved a high standing in the Hebrew teaching profession; to our Registrar, Mrs. Rabinowitz; our Librarian, Dr. Elias N. Rabinowitz; and last, but not least, to our Hebrew Education Committee, headed by Mr. Frank Schaeffer, and our Parent-Teachers Association, headed by Mrs. Fannie Buchman.

I certainly do not want to imply that our school is perfect. There is always room for improvement. And the fact worth noting is that all those connected with our school constantly strive for improvement. Every new educational and pedagogic theory that is advanced is studied, every new method that is proposed is examined, so that we endeavor to keep abreast of all that is offered by the best minds in the field of Jewish education.

If we could also succeed in winning the whole-hearted cooperation of all the parents of our pupils, if we could get *all* of them to show an active interest in the work and progress of their children, then I feel confident that our school would be able to produce a generation of young Jewish men and women of whom we could be proud.

Israel H. Rabinthal

— JOSEPH KAYE

POST-EASTER TALE [Continued from page 3]

These are the words that have rolled on to churches and religious schools throughout the world, and wherever they were heard, by children particularly, they have been the one most potent instrument of anti-Semitism.

The soul of Adolph Ochs, and the souls of the millions of Jews slaughtered by Hitler would rest easier if they knew that the Christian Church had begun giving serious thought to ways of modifying the public services and public teachings of Christianity so that the hate-

breeding words culminating in "And the Jews cried, *crucify Him*" would not be heard. Christian rituals have undergone many changes throughout the centuries without impairing the faith. It is not conceivable that this change would be dangerous. Even if the charge that the Jews forced the crucifixion of Christ were true (and this has been disproved by authorities), did not Jesus preach the return of good for evil, the turning away of hate?

THREE times the Jews were driven out of Austria. The years 1420 and 1421 saw the "liquidation" of the first Jewish community of Vienna. On the flimsy pretext that they were helping a foreign power, the Hussites, many of the Jews were herded together, deprived of all their possessions, even their clothes, and put on board ships. After the oars had been removed, the boats were pushed off to float uncontrolled down the Danube River. The remaining Jews were burned at the stake. On my way to school I passed, every day, the house in the city's center where a memorial tablet commemorates in medieval Latin these gruesome events. It states gleefully that the "Hebrew dogs" had been driven out of Vienna "forever." But after a lapse of several years some of the survivors returned to *Eretz ha-damim*, or "Blood-land," as Austria is called in contemporary Jewish chronicles. They formed the nucleus of the second *kehillah*. In the course of time some of its members once more accumulated wealth—to be stripped of their property and expelled by the Hapsburg Emperor in 1670. Yet history repeated itself, and a few rich court-Jews, who aided the Empire in its financial troubles, obtained a right to reside in and around Vienna. Gradually more Jews came to the Austrian metropolis, and in the 19th century Jews settled in other Austrian cities as well.

When the Nazis swallowed little Austria in March, 1938, they found there about 200,000 "Glaubensjuden," or Jews who professed the Mosaic creed, ninety per cent of whom resided in Vienna and the rest were scattered over a half dozen major provincial cities, such as Graz, Linz, Salzburg, and Innsbruck. The orgies of sadism that were released by the Nazis against Jews and political adversaries in the weeks of the Anschluss are still well remembered. On March 26, fat Marshal Goering proclaimed that Austria must be "judenrein" within four years. Thousands of Jews perished in jails and concentration camps, or committed suicide. More than 100,000 succeeded in saving themselves by reaching democratic countries such as the United States, which now harbors about 40,000 Jewish refugees of Austrian origin. When the second World War broke out, in September, 1939, about 55,000 unhappy Jews still lived in Vienna, including those who had

fled there from the provincial cities. Most of them were old and sick, or those who had had no opportunity to emigrate. Goering's "prophecy" almost came true, for nearly all these innocent people were gradually sent in sealed cattle cars to destinations in the East, and were never heard of again.

Today, nine years after the Anschluss and two years after Austria's liberation by the Red Army, the country's Jewish population stands at about 40,000. It should be remembered, though, that only six or seven thousand of these are Austrian citizens, the remainder being refugees and displaced persons from many lands.

The bulk of the Jews in Austria are DP's, that is to say, people who had been dragged to the country as slave-laborers by their Nazi masters during the war. They differ from the "refugees" insofar as the latter are persons who fled to liberated Austria from pogrom-ridden post-war Poland and other Eastern European countries with the hope of eventually reaching Palestine.

Neo-Nazis are now using their presence as a pretext for arousing anti-Semitic feelings again among the Austrian population by blaming the terrible food shortage on the "hordes" of Jewish DP's the country has to support. The truth of the matter is that the Jews form only a small fraction of the 400,000 DP's. Many of these non-Jewish DP's are foreign Quislings—Yugoslav, Polish or Russian anti-Semites and reactionaries who pose as victims of Nazism, although they would be hanged as collaborators if they ever turned up in their own countries.

The status of the Jewish DP's differs from zone to zone, from camp to camp. Their life is pretty bad in the American zone, and even worse in the British and French sectors of Austria (in the Russian zone there are very few Jewish DP's). It is true that the Americans requisitioned some of the swanky Bad Gastein hotels in the Alps and turned them over to Jewish DP's, and it must break a genuine

An Austrian Paints the Real Portrait of the Land of Waltzes and Gaiety

THE FOURTH AUSTRIAN JEWRY

By ALFRED WERNER

Nazi's heart to see that what he still considers to be the "scum of the earth" dwelling in apartments once reserved for the families of Nazi big-shots. But while the new residents can avail themselves of good beds, their food and clothes are far from satisfactory.

But the vast majority of Jewish DP's live in camps. This writer has seen many pictures of these primitive establishments, much less durable or comfortable than U. S. army camps, and he can very well imagine what it means there to live for years, for he himself spent quite some time in a similar camp—a crude internment camp in England. It is an ordeal to live in a wooden hut which, during the terrible Austrian winter, is as cold as a mortuary because no fuel is available. During the spring and fall rains, the roads are a sticky mixture of slush and mud, and it is practically impossible to keep such places clean. All sorts of diseases are bound to harass the unhappy inmates whose emaciated bodies cannot offer much resistance. Though the U. S. Army helps alleviate the plight of these people, and although the Joint Distribution Committee and other charitable organizations have been sending large quantities of food and clothing to them, the mortality rate is high there, especially among children.

Despite these terrible conditions, the inmates keep their chins up. They are never idle, but carry on their various occupations and professions within the camp, whether they are tailors or electricians, doctors or nurses, teachers or actors. While yearning for the chance of getting out of these cursed places, to start life anew in some overseas country, whether it is Palestine or the United States, they make the most of what they have gotten, and they do not neglect intellectual pursuits, particularly the teaching of the young ones.

Somewhat different is the status of the refugees. While the DP's were found and

rescued in Austria by the Allied armies, the refugees are mainly Polish Jews who, after their return from various death camps to their homes in Warsaw, Lodz, Cracow and other cities, had to make the most unpleasant discovery that it was still unsafe for Jews to live on Polish soil. Ill-nourished, poorly-clothed, and without documents, they marched into Austria, considering it a stepping-stone on the road to the Holy Land. But the way to Jerusalem is long, wearisome and devious. Half dead, they arrive at Vienna's Rothschild Hospital, where they are examined and treated by friendly doctors. They receive identity cards, food and shelter, and they are happy because at least here their lives are not endangered. But how long can they hope to stay in the overcrowded hostels? They are grateful to General Mark Clark, commander of the U. S. Forces in Austria, who understands their situation and refuses to return them to the places they came from. But unlike the DP's, they live in Austria *de facto*, not *de jure*; the native population looks askance at them, and all they can do is pray for the hour when, through some happy circumstances, they will be permitted to resume their journey to the Holy Land.

There are, finally, those Jews who are Austrian Jews in the narrow sense of the word because they held Austrian citizenship at the time of the Anschluss. How did they manage to survive? Two hundred of them remained in Vienna officially throughout the Hitler regime, tolerated by the Gestapo because they were needed as "liquidators" of the erstwhile flourishing community. A few of these "experts" were, actually, rather doubtful characters who shamelessly collaborated with the Nazis at the expense of their own brethren. After the country's liberation they were duly punished by the courts. The majority of these liquidators, however, were decent people who had been "frozen" on their disgusting "jobs" by order of the Gestapo. In addition, some eight hundred Jews survived as "Untersee-boote" or "U-Boats," as they were called jokingly, since, like submarines, they "submerged" during the German occupation. They lived in cellars, like rats, and were secretly fed by Christian friends who risked their lives to do so. Three thousand Jews were permitted to stay in the city because they

were married to Gentiles. After V-E Day, about 2,500 Jews returned from Theresienstadt and other camps, while a few hundred made the long trip from Shanghai to their native city.

How do the Austrians treat their Jewish fellow-townsmen, now that the racial laws have been declared void and the country has again become a democratic republic—on paper, at least? A peculiar phenomenon is the search for a Jewish grandmother! Some desperate Nazis hypocritically imply that they cannot have been Fascists since they were partly Jewish themselves. Just as nine years ago some frightened folks discovered an

"Aryan" grandmother, troubled Nazis now desperately search their pedigrees for some Jewish ancestors, hoping to dupe whatever de-Nazification courts were installed. Many people will assure you that "some of their best friends" were Jews, and that they actually helped distressed Israelites in 1938 or later—but those who *did* aid Jews are not the type of people to boast of their generosity.

As in the "good" days of the Schuschnigg regime, there are today again two types of anti-Semites. There are the young people who actually believe what is written in "Mein Kampf," and who loathe the Jews for ideological reasons. A horde of this kind of Judaeophobia is

THE CONGRESSIONAL HEBREW LIBRARY

THE Library of Congress has one of the richest collections of Hebrew books and the finest collection of early Hebrew newspapers in the world. In their stacks are found every edition of the Hebrew bible and the Talmud ever printed, the first edition of practically every Hebrew classic, prayer books from all over the world, including the very rare Prayer Book of the Black Jews of Ethiopia, and Responsa literature of the medieval and mountain rabbis. The very earliest printed books, their leather and parchment bindings still measurably intact, have been returned to the Library from their place of safe-keeping where they were held during the war. An extensive collection of Passover Hagadah, dating from the 15th century, provides a wonderful collection of folk-songs of all ages and all countries. Many of the rare items are from the collection of Ephraim Deinard, which was presented to the Library of Congress in 1913 by Jacob Schiff.

An exhibit recently held at the Library under the direction of Dr. Theodor H. Gaster, head of its Hebrew Section, revealed a great and varied treasure. Among them were these rare works:

An early volume, a first edition, written in 1524, within thirty years after the discovery of America by Columbus, is called "Epistle on the Ways of the World." The author, Abraham Farissol, paints a terrifying picture of the savage and barbarous customs in the new world. The earliest Hebrew books published in

America, the first Hebrew bible printed in 1814 by Isaac Leiser, rabbi of Philadelphia, and a Hebrew grammar which appeared in Boston in 1755. Producer of the grammar was Judah Monis, who was later to become first instructor of Hebrew at Harvard University. The first general work of Hebrew literature was "Commentary on the Ethics of the Fathers," written by Joshua Falk, which appeared in New York in 1860.

How the early immigrants reacted to their new homeland is amusingly chronicled in the "Talmud Yankee," a collection of skits in which famous passages of the Talmud are satirized to describe popular scenes of American life of the 1890 period. The collection was published by Gerson Rosensweig in New York in 1909. An early counterpart of our stage and movie magazines printed in Yiddish appeared in New York in 1913.

A volume of the Responsa, containing the earliest reference to the Jewish community in Brazil. In it an inquiry was found petitioning the rabbi to allow them to pray for rain in the Spring when it was needed rather than in the fall, according to old Palestinian law. It is recorded that the rabbi sanctioned the change. The volume was printed by Hayyim Shabbetai of Salonica, in 1651. "Chronicles of the Kings of France and Turkey," written by Joseph Ha-Kohen and printed in Sabrionetta, Italy, in 1553, is an account of the discoveries of Americus Vespucci.

—By J.T.A.

the University of Vienna, where a "German-Aryan" Students' Association openly distributed leaflets demanding the return of ousted Nazi professors and stating that too few rather than too many Jews perished in the gas chambers. The other anti-Semites are businessmen who obtained their shops and businesses by stealing them from Jews or by purchasing them at ridiculously low prices at a moment when the owners were in a predicament. Now a few of these Jews have returned from the death-camps after a lapse of several years, and, instead of being satisfied with the fact that they were murdered, they have the audacity to demand the restoration of their property. By Jove—or by Hitler, it is hard not to become a Jew-hater under these circumstances, isn't it?

The charges of the anti-Semites that the Jews are "again" getting "control of industry and the economic life of the country" are not only unethical but also contrary to the truth. In the first place, the native Jews now constitute only one-tenth of one per cent of the total population, and if such a tiny majority could "control Austrian economy," it would mean that the seven million non-Jewish Austrians could not administer their country. In the second place, the dry facts tell an entirely different story.

At present there exist five *kehillot*, namely, at Vienna, Graz, Linz, Salzburg and Innsbruck, but only the first one is worth mentioning, though it is only a shadow of what, up to 1938, was Europe's third-largest Jewish community. These communities are now affiliated with the World Jewish Congress. The Board of the Viennese *Kultusgemeinde*, or *kehillah*, was elected in April, 1946, by a secret ballot, and is headed by a journalist, Herr David Brill, who is assisted by a number of *Kultusraete*, trustees. The community now controls a hospital, a home for the aged, and three shelters for returnees, where they are lodged temporarily until homes can be found for them. Only one synagogue is available, the Temple in the Seitenstettengasse, built in 1826, because all other Jewish houses of worship went up in flames on November 10, 1938, the day of pogroms, known as the "Black Thursday." Services are conducted only on Friday nights, and a layman is in charge of the rabbinic office since no rabbi could be

found to serve the community. The absence of a rabbi explains why the surviving 240 children have not received any thorough Jewish education in the past two years.

It is not surprising that this mere handful of people could not develop much of a cultural life. A decade ago, the *kehillah* could boast of a famous Theological Seminary, a well-stocked Community Library, a half dozen newspapers and periodicals, and a large number of cultural associations, debating clubs, theaters, and so forth. Today's only re-

PEOPLE OF ISRAEL

By Orian DePledge

WE ARE the stricken ones, the "tarnished" tribe,
We are the desolate people,
Hovering forever on the brink of eternal sorrow;
We are the oppressed of every nation,
The hungry peasant, the miserable coolie of China,
We are a cross-section of misery.
We plough through the inertia of mankind,
Suffering his aloof Christianity;
Since the time of Moses have we wandered disconsolate!
Can we storm the walls of oppression,
The citadels of indifference,
The iron palings of cruelty?
Can we escape the reefs of despair?
Shall we find only the phantom of peace,
The ephemera of contentment,
The husk of joy?

O, dark-leaved hour,
O, tempest-drawn time,
Release us, the people of Israel,
Let us go free!

markable achievements are the excellent semi-monthly organ of the community, *Der Neue Weg*, which not only contains editorials and local news, but also stories and poems, and articles on Jewish culture and the revived sports club, *Hakoah*. The soccer team of *Hakoah* (Hebrew for "strength") was known the world over. Now its surviving members not only revive the club's athletic achievements, but also endeavor to imbue the Jewish youth

of Vienna with Zionist ideals. Characteristic of the new spirit among Vienna's Jews is the fact that very few of them abstained from the traditional visit to Herzl's grave in the Währing cemetery in May 1945 and 1946, the *Hakoah* youngsters wearing proudly their blue and white uniforms with the Star of David. Significantly, Jewish soldiers of the armies of occupation participated in the "Herzl-Grabgang" ceremonies.

Small wonder that the Austrian Jews have neither the time nor the desire for cultural activities—many of them are not much better off than they were before V-E Day, except that the barbed wires and the SS guards have disappeared. It is true that most Austrians suffer from hunger and cold, and that the housing shortage concerns nearly everyone—in Vienna alone almost one-fourth of the houses were destroyed or damaged in the bombardments. On the other hand quite a few people who held high posts in the Nazi era and gathered large fortunes, retained their wealth and their fine homes—homes that were, in many cases, stolen from Jews. Would it be cruel to demand that these heartless profiteers be punished and that their property be turned over to those who suffered so heroically and terribly under the Nazi regime?

According to official figures released by the *kehillah*, money and property totaling \$900,000,000 were taken by the Nazi party from Austrian Jews, not to mention such personal belongings as furniture and clothing, stolen directly from Jews as they were being dragged off to concentration camps. The returning Jews demanded the restitution of their property, but the governments of Dr. Renner and Herr Figl stalled. Finally, in September, 1946 a law was promulgated declaring that all property which on March 11, 1938—the day of the Anschluss—was in private hands and subsequently confiscated by the German state or the Nazi party, must be restored to the original owners. The law sounds beautiful in the ears of the Jewish survivors, but no definite steps have been taken by the authorities to put it into practice. Of course, Chancellor Figl assured representatives of the foreign press that he would do everything in his power to indemnify the Jews, and when the Austrian Foreign Minister, Karl Gruber, visited the United

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WHEN we formulate the list of Jewish demands for consideration by the Peace Conferences, our Versailles experience should serve us as a guide. The series of treaties with a group of nations, each differing in its ethnic experience, composition, and make-up, should instruct us what to do as well as indicate the pitfalls to avoid in any plans for safeguarding the Jewish minorities or what is left of them.

The first occasion on which the Jewish minority's voice was heard was the Paris Peace Conference of 1918-19. This was the first of all international conferences at which the individual and distinctive rights of the Jews as a group, possessed of specific needs with regard to their faith and education, language and practices, were given full consideration. As a result, nations with a long record of intolerance were enjoined to accord special minority rights to their Jewish citizens. In all previous post-war international conferences the emphasis had been on the securing of equal citizenship rights for the Jews, with no mention whatever of any special protection for their religious or educational needs. The desire had been to *equalize* them with the rest of the population and let them take care of their own special needs wherever and whenever they felt the need of them. Such needs were private or communal matters, and not the concern of the States. The minority rights clauses of the Versailles Treaties were thus a totally new experiment in the Jewish enfranchisement experience. How far and how faithfully most of the newly-formed or enlarged nations lived up to their solemnly assumed obligations, however, we already know. Will our future needs be better and more faithfully looked after? We doubt it, but in any case, let us try not to make the same mistakes.

The Jewish question came up for world consideration for the first time at an international congress of the European Powers at the Peace Conference at Vienna in 1814, following the fall of Napoleon I. Thanks to the French Revolution and the conquering French armies, both under the Republic and under the Empire, the Jewish populations of many Western and Central European countries were enjoying full citizenship rights for the first time in centuries, but these were now

JEWISH DEMANDS AT FORMER PEACE CONFERENCES

By HAROLD BERMAN

seriously threatened by the wave of reaction that spread all over Europe immediately following Napoleon's downfall. Many of Germany's ruling Kings and Princes—always the cruellest and the most rapacious, and frequently the more sadistic among Europe's rulers with regard to their Jewish subjects—who had been forced to accord human and civic rights to their Jews at the point of the French bayonet, now hastened to rob them of all their newly-acquired privileges, to confine them once more to the ghetto and to put them again outside the pale of the law. The cry of "Hepl!" "Hepl!" was heard again all over Germany whenever a Jew showed his face outside of the ghetto; the populace mocked and insulted them again; the officials restored the dusty, old anti-Jewish codes, and they were many.

It had been difficult enough to bear the insult and the oppression through the centuries; it was more difficult and far more humiliating to be subjected to this German jungleman brutality after experiencing decent human treatment for a few sunny years. The rest of the population of those "liberated" countries, and the city-dwelling middle classes particularly, also did not relish the prospect of losing their newly-acquired rights and of returning to the absolutism of the tyrants, against which they had been struggling for generations. As a result, the crowned heads and their representatives and spokesmen who assembled in Vienna in 1814 to draw up a new map of Europe and a new series of constitutions for its government, thought it best to hide their true reactionary and autocratic intentions under the veil of a vague liberalism and a mystic religious phrase that should sound like the voice of Jacob while retaining the hairy arm of an Esau.

The result was establishment of the "Holy Alliance" of the monarchs, which sought to restore the divine rights of kings, their absolutism and tyranny. Returned to the clergy and the nobility were their ancient privileges, while the

Jews and the masses lost all their gains—all, except a few piously uttered and hypocritical general phrases that meant nothing at all as actual fact.

Before the final decisions had been taken, however, a battle royal had been fought behind the scenes. Many of the independent German kingdoms and principalities had undergone some form of internal revolution after the entry of the French. Some had overthrown their old intolerant governments and had installed more progressive ones; others had made some little, if mostly ineffectual, attempts in that direction. Now the old tyrants were restored and they sought to restore as well the Middle Ages with their barbarous laws, the anti-Jewish regulations included. The "Christian" rulers of Frankfurt and the free cities of Hamburg, Bremen and Lubeck united in sending a delegation to the Congress to plead for the restoration of their old anti-Jewish laws. Other independent states, mostly German, did likewise.

The Jews, on their part, also sent forth their advocates and leaders, both Jewish and Christian. The Jewish community of Frankfurt sent two advocates in the persons of Jacob Baruch, the father of the great Ludwig Boerne, and Isaac Jacob Gumprecht, a well-educated merchant; the three already named port cities chose to be represented by the non-Jewish advocate Karl August Bucholtz, a sincere, non-Jewish friend of Jewish emancipation.

The position of the Jew in Central Europe at the time was so abnormal and his movements so restricted that the two delegates of the Frankfurt community had to conceal from the Viennese police the true purpose of their coming, and would have been expelled from the city where the Congress met had it not been for the timely intervention of Prince Metternich. It was the Prince who presided at the sessions of the Congress. Two

powerful Jewish families, prominent bankers and financiers, were especially active at the time. Their sumptuous homes were the gathering places of many a Duke and a Prince. But the influence exerted by them, if any, on behalf of their defenseless brothers across the borders, was indirect and behind the scenes only. A solemn profession of liberalism, and some lip service to the cause of the persecuted Jews of the German states was needed, and was duly given by the delegates; pious professions that no one heeded for years thereafter, or till after the 1848 revolution in the West European countries, when some few concessions were wrested by force from the reluctant hands of the absolutist rulers.

In 1830 representatives of Britain, France and Russia met in London to draw up a treaty of peace between Turkey and the revolting Greeks. In this treaty a clause was inserted guaranteeing equal rights to the followers of the three leading faiths, Christianity, Mohammedanism and Judaism, in Greece.

After the Crimean War a Congress of the nations involved met at Paris to effect a peace between the Turks and the revolting Rumanians of the two former Turkish provinces of Moldavia and Wallachia. The British and French Jewish leaders, under the leadership of Sir Moses Montefiore and Adolph Cremieux, labored valiantly to have a guarantee of Jewish rights inserted in the treaty. But while Turkey readily gave her consent, the newly-freed Rumanians would agree only to the insertion of an ambiguous paragraph to the effect that "the rights of the non-Christian portion of the population will be guaranteed by means of special legislation"—yet to be adopted. How well this promise was kept by the rulers of the soon-to-be-formed Rumanian Kingdom is known to all who are acquainted with the shameful pages of subsequent Rumanian history up to the end of World War II.

In 1878, after the Turko-Russian war, the American Ambassadors at the courts of Berlin and Vienna issued public statements to the effect that the independence of the Balkan nations should be recognized only on condition that they emancipate their Jewish subjects. This call was actively supported by the Alliance Israelite Universelle, the Anglo-Jewish

Association, and the Berlin Committee for aid to the Rumanian Jews, through Moritz Lazarus, the Kantian philosopher, its president. The Congress met at Berlin in June, 1878, under the presidency of Bismarck and with Lord Beaconsfield as the British spokesman.

There was strenuous opposition to the emancipation plan on the part of the Russian spokesman, Prince Gorchakov, who pleaded that there was little in common between the cultured Jew of Paris or London and his brother in the Balkans or in certain Russian provinces, "who are a curse to their native populations." The Russian spokesman lost the fight, the newly-freed Balkan nations promised their Jews full equality with the rest of their populations, and they all lived up to their promise except Rumania, who continued on her bloody path right up to the present day, under the pretext that the equal rights clause did not apply to "strangers in the land."

At the Peace Conference at Bucharest in 1913—after the second Balkan war—the American spokesman again insisted that Rumania promise in writing equal rights to her Jews, but he was overruled by his peers of the other nations, who contented themselves with a mere verbal promise on behalf of that faithless nation who never wished to do a thing on behalf of its Jewish subjects, and did not.

A new tack was tried at the Versailles Treaty, following on the memorable Paris Peace Conference, which insisted that certain, mainly newly-constituted governments extend not only equal political

rights to their Jewish citizens but special minority rights as well. The history of the past twenty years has amply shown us how these guarantees have been lived up to by some of the subscribing nations. Of all those who signed such compacts only Czechoslovakia—where it was least needed—fully lived up to her assumed obligations, while the others laughed cynically at their plighted words and obligations.

The lessons of the past should show us the way to more effective means. The old tattered garment of the Diaspora must, as a matter of course, be patched up once again. Regardless of what has happened or will happen, millions of Jews will continue to live in European lands. Many of them stayed on during the gruesome years just passed, and many more will once again return to their blood-soaked soil of their former "homelands." Their existence must be safeguarded against all possible outbreaks and the less spectacular "cold pogroms" of boycott and death.

But there is at the same time a splendid chance for the peacemakers to prescribe a cure for the illness instead of a *palliative*, to find a permanent solution to the eternal problem of a dispersed people. That can be done only by restoring the Palestine Mandate to its full-dimensioned form and meaning of 1917, before it had been whittled down again and again by a succession of rulings, interpretations and White Papers.

Yale Educator Completes Study of Refugees in U. S.

THE greatest immigrant-receiving country in the world, the United States, must take the major responsibility in solving the problem of displaced persons by emigration and resettlement, Dr. Maurice R. Davie, chairman of the Sociology Department of Yale University, declared upon the completion of a two-year investigation which he headed as director of the Committee for the Study of Recent Immigration from Europe.

The completion of the study was marked with a luncheon at the Commodore Hotel in New York, honoring Dr. Davie, attended by leading educators, sociologists and laymen. The study, "Refugees in America," is a full and authori-

tative account regarding the refugees who have come to the United States to escape political and religious persecution in recent years.

Pointing out that refugee agencies in this country have a large and effective organization for assisting immigrants, which is another factor favorable for immigration in America, Dr. Davie expressed the belief that "public opinion in the United States regarding refugees has been far in advance of the views of Congress." Most of the credit for what America has done in rescuing, admitting and assisting refugees, he declared, belongs to private initiative and especially to interested organizations.

LAG B'OMER, or the thirty-third day in the counting of the Omer, falls on the eighteenth day of the month of Iyar. This day is celebrated as a semi-holiday, although the reason for this celebration has not been definitely ascertained. The reason most commonly given is that the plague which raged among the disciples of Rabbi Akiba during the period of the counting of the Omer ceased on that day. Another reason given is that the manna, the food that God sent down to the Jews during their forty years' wandering in the wilderness, first descended on that day. All the restrictive laws that are in force during the other days of the Omer, such as that against performing of marriage ceremonies, are suspended on this day.

In the course of time, folk-lore and legend have established this holiday as the one commemorating the last and greatest revolt of the Jews against the Romans, and wove around it the heroic deeds of the three central personalities of this rebellion, Rabbi Akiba, Bar Kochba and Rabbi Simon Ben Yochai. That period of Jewish history is known as the most tragic, because, under the Roman rule, Jewish national entity completely disintegrated. It was not easy to live in a province of Rome under the willful rule of the shifting emperors, and the Jews, although subdued, existed in hopes of freeing themselves from Roman domination. They lived in the daily expectation of the restoration of Jerusalem and the Temple, refusing to accept their condition as final. As time went on, hatred of Rome grew greater; a new generation grew up that knew only Roman overlordship and saw the ruins of Jerusalem. The poverty of the masses constantly fed dissatisfaction, and open rebellion was inevitable.

Two great leaders stand out in this new uprising, Rabbi Akiba, a spiritual leader and a teacher, and a soldier, Simeon Bar Kochbah. Rabbi Akiba was by far the outstanding personality of his generation. Throughout his life Rabbi Akiba was a passionate patriot and a devout believer in the God of Israel. It is but natural that when the revolt under the leadership of Bar Kochbah broke out, Rabbi Akiba became his ardent supporter, and he set out to spread the news of the rebellion throughout the communities of Israel. His eloquence and his fame

THE STORY OF LAG B'OMER

By LEO SHPALL

spurred his pupils and the masses at large to join the forces of Bar Kochbah. The war broke out, the Jews fought courageously, but the Roman forces were overwhelming, and the Jewish army could not withstand a long war. After a prolonged struggle the Jews were completely subdued. The Romans followed their military victory with cruel persecutions. One after another, the great teachers fell into Roman hands and suffered tortures and cruel death, and among them was Rabbi Akiba. An epidemic struck the students of Rabbi Akiba during the revolt, and twenty-four thousand young men lost their lives. On Lag B'Omer the epidemic ceased.

A legend tells us that after Rabbi Akiba was put to death in the prison of Caesarea, Elijah the prophet came to his servant and said to him: "Peace be with you. . . I am Elijah and have come to tell you that Akiba died in prison."

The two of them went to the prison and, finding the gate open and the guards and prisoners asleep, they put the body of the Rabbi on a pallet and went their way until they came to a cave where there was a chair, a table and a lamp. They put down the pallet and left. As soon as they had gone, the candle kindled itself and the cave closed up. When Elijah saw this he exclaimed: "Happy are you in death, Rabbi Akiba, for you have found a pleasant resting place." It is also said that the pupils of Rabbi Akiba were buried there.

Lag B'Omer, through its central figures of Rabbi Akiba and Bar Kochbah, offers a unique illustration of the intimate relation between spiritual greatness and physical bravery. It has proven that physical courage is indispensable to spiritual greatness, and ideals which are not backed by courage to implement them are futile.

Another personality who became associated with Lag B'Omer was Rabbi Akiba's pupil, Rabbi Simeon Ben Yochai. A celebration in his memory was instituted by the cabalists in the Middle Ages. It was a tradition with them that Rabbi Simeon Ben Yochai, the alleged author of the Zohar, died on Lag B'Omer. On this day he was supposed to have revealed

his cabalistic secrets to his disciples who once a year disguised themselves as hunters to visit him in Meron in defiance of the Roman decree forbidding the study of the Torah. The day was celebrated with illuminations, because, according to legend, at the death of Rabbi Simeon the world was filled with light, since the revelation which he had received were then put in writing in the Zohar.

Lag B'Omer has throughout the centuries become a national festival, in the observance of which school children have been playing an important part. On that day children go to the parks and woods and indulge in sports with bows and arrows.

In Palestine Lag B'Omer is an important day. The school children visit the colonies, the forests ring all day with voices, the groves are filled with song, while dancing is seen everywhere. Nowhere in the world, however, is Lag B'Omer celebrated with so much joy as at Meron. Hundreds of Hassidim and other visitors from all parts of Palestine come there. A huge bonfire is lit at midnight, and most of those present spend the night singing and dancing. The bonfire idea has spread to all parts of Palestine. In Jerusalem, Tel Aviv and in many colonies the young people light huge campfires on Lag B'Omer evening. Thousands gather around to sing and dance and hear the stories of the heroic deeds of Bar Kochbah, Rabbi Akiba and Rabbi Simeon Ben Yochai. Modern Palestine has also resurrected the old custom, once prevalent, of sending out pupils into the fields and the woods armed with bows and arrows to engage in toy warfare.

Lag B'Omer has become a part of the great tradition which has preserved Israel as a people through the long, hard centuries of dispersion. The observance of this festival is a vital force in the welding of our scattered people into a Jewish commonwealth. Its celebration implies a rededication to the cause for which Bar Kochbah and Rabbi Akiba fought, the cause of Jewish freedom.

BANNER OF JERUSALEM—*The Life, Times and Thoughts of Abraham Isaac Kuk, the late Chief Rabbi of Palestine.* By Jacob B. Agus. Bloch Publishing Co.

THIS is a book which this reviewer hopes will be widely read, because it brings to life one of the greatest personalities of our age, the late Chief Rabbi Kuk, of Palestine. Though representative of strictest orthodox belief and practice, he was beloved by all Palestine Jewry, even by those far removed from religious piety. They saw in him not only the great scholar, master in every phase of Jewish literature, but a saintly soul, a great lover of his people and his people's land, Eretz Yisroel.

Dr. Agus tells the story of Rabbi Kuk's life, his student days, his early years in Palestine and his rise to the high position of Chief Rabbi, in so fascinating a manner that the reader is continuously held. But he does more, he gives us a penetrating analysis of Rabbi Kuk's philosophy of Judaism, and lucidly reveals the essence of Rabbi Kuk's teachings. This great Rabbi was a true mystic, carrying on the finest creations of the Kabbalah. Dr. Agus does a remarkable job in showing how close Rabbi Kuk's mysticism is to the best in modern philosophic teaching. The author summarizes this saintly man's views on God, Israel, the Land of Israel, Humanity, and the World. And all this is told in a fine, beautiful style which makes the reading of this book not only an enriching but a joyous experience.

AD MASHBER. By Simon Halkin.

This is one of the first great Hebrew novels, written in America, and dealing with the American Jewish scene. Dr. Simon Halkin, among the most gifted Hebrew stylists of our day, and Professor of Hebrew Literature at the Jewish Institute of Religion, gives a penetrating analysis of various Jewish types, products of our American environment, and weaves around them a fascinating story. Here you have a vivid portrayal of our young intellectuals, struggling to find themselves, as well as of the older generation, who endeavor to cling to the old way of life but who realize their helplessness in the onward march of life. There is also a picture of a Rabbi and philosopher who will be recognized by many of the readers.

It is a pity that the number of readers in America who have the necessary knowledge of Hebrew to appreciate such a work is so limited. This is a work which should be translated into English, so that thousands more could enjoy it. Published in Palestine, we know that the Jews there will find delight in the richness of content and style which this book displays. And those in America who do have a knowledge of Hebrew will rejoice and be proud of the fact that such a fine work of literature has been produced here in America.

HAPPINESS FOR SALE. By Dorothy Alofsin. Bloch Publishing Co.

The author of this delightful volume has the rare gift of telling a story for young boys and girls such as few writers possess. She has already enriched Juvenile Literature with several books, and this new volume is a most welcome addition. It is a collection of stories, with excellent dramatic plots, sure to hold the interest and attention of all youngsters, particularly those between the ages of 10 and 15. The stories deal with everyday life of American boys and girls, but the author knows how to utilize these tales to express a Jewish theme which is bound to enrich the child's Jewish thinking and living. The book is beautifully printed and illustrated, and makes a most attractive as well as useful gift to a Jewish child.

BROKEN LIGHTS. By Michael Aaronsohn. Cincinnati, Ohio.

This is a fascinating tale of a heroic figure. Rabbi Aaronsohn, the author, was studying for the Rabbinate at the time of the first World War. As a theological student, he was exempt from military service. But he was so imbued with the ideals for which America entered the war, that he enlisted and served as Sergeant-Major, 37th Division. He was blinded in battle and never regained his sight. But he returned to his studies and was ordained as Rabbi. In all these years, he has served American Jewry by lecturing, writing, working for them and for the highest ideals of America and humanity.

NEW BOOKS

Reviewed by
RABBI ISRAEL H. LEVINTHAL

This volume reveals the inner soul of this hero and idealist. It is an autobiography, but written with all the interest of a novel. Rabbi Aaronsohn writes with ease, and holds the reader's attention from beginning to end. The book will inspire the reader with a new faith in lofty ideals and in the invincibility of life's highest aims and purposes.

THE JEWISH WAY OF LIFE. By David Aronson.

This very useful and well written volume is published by the National Academy for Adult Jewish Studies of the Jewish Theological Seminary of America, and is one of a series to serve the needs of adult students and Jewish laymen who are interested in adding to their Jewish knowledge.

Rabbi Aronson discusses the fundamental beliefs and practices of Judaism, the ideals which helped to fashion the Jewish life, and the hopes and aspirations which gave meaning to that life. The book is well planned, and in concise chapters it gives a full and very interesting account of any of the subjects which make up the Jewish religion. The meaning of God, the value of prayer, the role of Mitzvot, Torah and faith, the place of ethical concepts in the Jewish life, what is meant by the Chosen People, and the relationship that should exist between Jew and non-Jew—these and similar themes are interpreted according to the best of Jewish authorities.

We hope that many will avail themselves of this opportunity to get a better understanding of the Jewish way of life by reading this interesting volume.

STORY OF JEWISH ART. By Alfred Werner.

This pamphlet is one of a series entitled "Jewish Affairs," published by the Office of Jewish Information of the American Jewish Congress. The author, Dr. Werner, is a well-known writer, familiar to readers of the *Review*, who has

[Continued on page 23]

WHEN Hitler's goose-stepping hordes swarmed into Austria, Hans Karplus and his family fled to Switzerland, then moved on to France and finally came to Newton, Massachusetts. "We understood," said Herr Karplus, "that the schools there were exceptionally good. We wanted our two boys to continue their education there."

It proved a wise move. For one of the boys, 16-year-old Martin Karplus, took advantage of the opportunities afforded him in this new land to the extent that he has just won the coveted top \$2,400 scholarship prize offered by the Westinghouse Electric Company annually in a nation-wide search for the outstanding high school senior scientist in the United States.

Martin is the second Jewish boy to win this coveted honor from a field of 3,200 competitors in the past three years. In 1943, Edward Kosower, of Brooklyn, also came out on top, and today he is continuing his studies at the Massachusetts Institute of Technology with a brilliant future before him.

Generally referred to as one of the leading ornithologists in the United States, despite his tender years, young Karplus does not like publicity. It annoys him. He prefers being left alone with a pair of field glasses, his favorite sheepskin-lined jacket, a hunting cap and a large area where he can go "hunting."

But it was not so long ago, back in 1938 to be exact, that Martin had no thought of ever winning honor and fame. He had then no confidence in himself. During the years he developed a great love for ornithology and contributed leading articles in the national magazines on that subject. When his teachers advised him to enter the Westinghouse contest he thought the judges would not be interested in his field. But they were, and he won.

Young Karplus' chief goal is to unravel one of nature's unsolved mysteries—the birds' uncanny orientation ability—by the use of radar and infra-red rays. To do so he must seek out his subjects in evil-smelling, mosquito-infested swamps on hot summer days when his friends are swimming at the beach. "No sane human would go where I go," he declared. Knee-deep in muck, he plods on until he finds the rare bittern he is in search of.

A Refugee Boy Wins A Top Science Prize

NOT A QUIZ KID BUT A YOUNG GENIUS

By BEN GOULD

His original studies were on the members of the Alcids, a species of diving birds which look like penguins. To explain variations in the occurrence of these birds on the Cape Cod coast, the boy made regular trips along that sector as far north as Bonaventure Island, Canada.

Young Karplus first became earnestly interested in ornithology when he attended a series of lectures given by the Museum of Comparative Zoology at Harvard. Ludlow Griscom, the sponsor, sensed the boy's quick mind and unusual intelligence and suggested he undertake an investigation of the life history and migratory status of the Alcids. The results of this study were recently published in the bulletin of the Massachusetts Audubon Society.

It seems to be difficult to reconcile a leading ornithologist with a 16-year-old boy who goes into the kitchen after his Newton High School studies, cuts himself a piece of bread, spreads on peanut butter, then mustard, then mayonnaise and finishes with a lager of catsup before devouring it.

Yet he is not considered a "Quiz Kid" by his schoolmates, nor a boy genius. True, he is brilliant as a chess player, and even at bridge. But no one applies that much disliked term, "bookish," to him.

From the time he was only three or four, Mrs. Karplus recalls, his ways were always practical. For instance, he always collected pennies—not stamps. This down-to-earth attitude has extended to his future plans. He hopes to enter Harvard in the fall, where his brother, Robert, is a senior, and expects to major in biology, devoting his life work to medical research.

Before ornithology consumed so much of his time, he used to ski and skate. Now his chief physical activity is hiking. He has no time for girls. "If you want to get anywhere in this field, you have to get out and work," he said sharply.

The youthful scientist speaks with only

a trace of an accent. His English is meticulously correct and curiously devoid of the present-day slang that characterizes the speech of most teen-agers.

In Vienna, Martin learned a smattering of English from an aunt, but it was quite inadequate, since he was only five at the time.

Although Mrs. Karplus described her son as "wild" when they first settled in this country—roaming the streets with gangs, Martin interrupted with, "But, mother, don't you think you just thought we were wild, compared to the European custom of bringing up a boy? After all, we did nothing but play in the streets, just as all the American boys do."

It shocked her when he came home one day from the movies glassy-eyed with wonder at some of the Wild-West flickers with cowboys and screaming Indians. "He was unable to absorb anything we said to him, he was so carried away."

Although the parents never dreamed that their son would win the top Westinghouse prize, there was no doubt in the mind of his brother, who has already taken his master's degree at Harvard and is now studying for his Ph.D. despite his 19 years of age.

"I know my brother. I know from college how boys rate. He is as bright as any college student and he'll win, easily."

Bob is not boasting. He is not the type. Neither are the other members of the family.

DR. STEPHEN S. WISE, commenting on the execution of the Palestine rebels, charged Britain with pursuing its own way with indifference to public opinion and scorning the protests of world Jewry. He accused the Labor Government of bringing "ineffable shame to England" and reminded it "England is old, but Israel is older. Israel has seen civilizations of greater duration than England fall."

NEWS OF THE MONTH

A SPECIAL session of the U.N. General Assembly on the Palestine issue will open April 28 at Flushing Meadows. Secretary-General Lie listed a six-point tentative agenda for the session. It consists of: 1. The opening of the session by the chairman of the Belgian delegation; 2. Election and report of the credentials committee; 3. Election of a president; 4. Organization of the session; 5. Acceptance of an agenda; 6. Constituting and instructing a special committee to prepare for consideration of the question of Palestine at the second regular session of the General Assembly.

As the U.N. secretariat made hurried preparations for the meeting, it was revealed that Foreign Secretary Ernest Bevin will not attend and that Britain will send no ministerial delegation, merely one Palestine expert from the Foreign Office and another from the Colonial Office to assist Sir Alexander Cadogan, head of the United Kingdom permanent delegation.

The United States has not yet named a delegate to the special session, but it is understood that Warren R. Austin, permanent representative, will attend. The Ukraine, which approved the session, suggested that it be held in Geneva.

☆

THE Jewish Agency executive is reconsidering the possibility of holding a plenary session of the Zionist Actions Committee on May 12, as scheduled, because of the opening of the U.N. special session on Palestine.

Since Agency sources anticipate that the session will last from two to three weeks and then expect to be busy preparing for the September session when the full question will be reviewed by the General Assembly, it is considered highly unlikely that the Actions Committee will meet before the Fall.

☆

A REPORT from Baghdad carried in the London press states that the Chief Rabbi of Iraq, Sassoon Khedouri, issued

a statement declaring that "Iraqi Jews will be forever against Zionism."

"Jews and Arabs have enjoyed the same rights and privileges in Iraq for 1,000 years," Dr. Khedouri is further reported to have said. "The Jews do not regard themselves as a distinctive part of this nation. The Zionist press had tried to create differences of opinion between Jews and Arabs, but I and every Iraqi Jew oppose and will fight such an aggressive attitude. Iraqi Jews are not Zionist and never will be."

The Jews in Iraq and other Middle East countries have been subjected to increasing anti-Zionist pressure in recent months by their governments. Last month the Syrian Government warned the country's Jews to denounce Zionism and threatened that the death penalty would be imposed on persons aiding refugees to reach Palestine by way of Syria. Violent anti-Zionist diatribes have been voiced in the Egyptian Parliament and attacks made on the nation's Jews for their alleged pro-Zionist sympathies.

☆

THE Polish Security Ministry informed a conference of leaders of the Jewish Central Committee and heads of Jewish political parties that further illegal emigration will be halted. The move is believed to have followed renewed British

pressure on the government to halt the movement of Jews to Palestine as well as for internal reasons.

The conference, which was called by the Ministry, was told that Jewish leaders, particularly the Zionists, would be held responsible for further illegal emigration. Warnings were also sent to Jewish leaders in Upper and Lower Silesia and in all border towns. Frontier guards will be strengthened to implement the policy.

France and Italy too have replied favorably to the British Government's request for cooperation in preventing visaless Jewish immigrants from sailing for Palestine from their shores. The request was made because British officials expect a new wave of illegal immigration with the lifting of winter weather in the Mediterranean.

☆

EIGHTEEN Gestapo officers were forced to witness movies of horror scenes found at the Buchenwald and Oswiecim death camps when the Allied armies captured them.

The Nazis are on trial in Nuremberg charged with responsibility for operating German concentration camps. None displayed any emotion as pictures of corpses shot in the neck, crematoriums and masses of women's hair shorn from victims before they were gassed were flashed on the screen.

At Dachau, 31 former Nazi officials and guards at the Buchenwald camp went on trial before an American tribunal charged with the murder of thousands of Jewish prisoners. As the trial opened,

WALLACE ON ZIONISM

ALTHOUGH MOST American Jews, according to Henry A. Wallace in an interview with the press in London, are not Zionists, they have developed since the end of the war a strong sympathy for the Jews of Palestine. He described the growth of pro-Zionist sentiments among U. S. Jews as "an amazing development."

Wallace refused to comment when asked what solution of the Palestine problem he favored, explaining that he was in England as a guest. He added that American Jews feel very deeply on the Palestine question and have given with extraordinary liberality to the Jewish community there.

Asked if resettlement of Jews was hampered by immigration restrictions in the U. S., he replied that it is quite true that before America criticizes British policy in Palestine she should be ready to admit more Jewish and other refugees from Central Europe. However, he added, if the U. S. opened its doors to all Jews who wished to come, that would still not solve the Palestine problem.

Replying to another question, Wallace said that he favored the creation of a Jordan Valley authority in Palestine, which would provide electric power for industry and water to irrigate huge areas of presently barren land.

on the second anniversary of the liberation of Buchenwald, the American prosecutor demanded justice "by the hangman's noose" for all 31. Among the defendants are Edwin Katzenellenbogen, a Jewish doctor at the camp, who was an American citizen until 1903. Another Jew, Leo Drnovsky, former head of the Jewish Department of the pro-Nazi Czech protectorate government, was sentenced to life imprisonment by a Peoples Court in Prague for causing the death of at least 15 Jews and torturing many others.

☆

CHARGING that eighteen colleges in New York State request photographs of applicants for admission in order to facilitate discrimination against Negroes, Jews and other minority groups, Dr. Stephen S. Wise, president of the American Jewish Congress, wrote to Chancellor

S. P. Capen, president of the Association of Colleges and Universities of the State of New York, suggesting that the members of the association cease to request photographs from prospective students.

The colleges which request photographs from applicants are: Adelphi, Alfred, Barnard, Brooklyn Polytechnic, Clarkson, Colgate, Columbia, Cornell, Hamilton, New York University, Rensselaer, Rochester, Russell Sage, Skidmore, St. Lawrence, Syracuse and Union.

☆

A RESOLUTION has been introduced in the House of Representatives to issue a three-cent stamp in honor of Haym Salomon, Polish Jewish immigrant who aided the American colonies in their fight for independence. Salomon was one of the foremost financiers for the Continental Congress and sacrificed his personal for-

tune to help outfit and feed Washington's armies.

The Post Office Department issued a similar stamp to commemorate the 100th anniversary of the birth of Joseph Pulitzer, American publisher, who rose to world fame after arriving in this country a penniless immigrant. He left a considerable fortune to projects for the advancement of the arts.

☆

THE net profit of the Palestine Economic Corporation in 1946 amounted to \$286,446 after Palestine, British and United States taxes had been deducted, Robert Szold, chairman of the board of directors, announced.

Last year was one of the most profitable in the twenty-year history of the Corporation, largest American business enterprise in Palestine, Mr. Szold said. Net income was greater only in 1945, when it amounted to \$337,716. "Economically, Palestine is a going concern and fit for investment," he declared, adding that the Palestine Economic Corporation is continuing steadily its development of low-cost housing projects, direct investments in basic manufacturing undertakings and extension of credits for agricultural improvements.

☆

PERU'S Cardinal Juan Gualberto Guevara in a press interview condemned recent anti-Semitic demonstrations during strikes by Peru's textile workers and other trade unions.

Strongly advocating religious and racial tolerance, the Cardinal recalled that Pope Pius XI energetically condemned the persecution of Jews in Europe.

☆

THE Latin American conference of the World Jewish Congress, scheduled to take place in Montevideo April 20, has been postponed until the middle of June. The exact date will be announced later.

☆

THE Jewish Agency and the Joint Distribution Committee "are cooperating in an extensive public works program to help prepare Jewish D.P.'s for resettlement in Palestine," Dr. Joseph J. Schwartz, European director of the J.D.C., reported at a luncheon in his honor arranged by the United Palestine Appeal. Dr. Schwartz said that such a program will bolster morale and, at the same time, give the D.P.'s an opportunity to retain their skills.

SAILING TO PALESTINE WITH D.P.'s

ABOARD THE S.S. PROVIDENCE IN MID-MEDITERRANEAN. — For five days and nights now I have watched the behavior of a number of survivors of Hitler's concentration camps on their way to Palestine.

Never have I seen women and children in higher spirits or imbued with higher hopes than the 394 aboard this ship—representing the first organized group of immigrants from the British zone of Germany, who will reach their promised land this weekend.

Throughout the crossing they have not ceased dreaming of the life, a hard one and one of selfless work, that they expect to lead in Palestine, and of becoming free men and women.

"Can you imagine what it means to us to cease being Displaced Persons?" said a 19-year-old youth. Chayem Rothstein, who is 49 and a former group leader at Lodz, Poland, remarked to this correspondent:

"We are all happy at being finally en route to Palestine. But we are sad that so few survived—one in a town, one in a generation, not always one in a family."

Rothstein stressed the wonderful discipline and cooperation of his group of D.P.'s, who had obeyed his call, he said, to forget any differences and to "cross the Mediterranean worthily as comrades going together toward a new life."

Rothstein praised the British authorities in Germany for the fullest cooperation his party received. All his requests were fulfilled by them, he said, and even when he protested against the German customs men searching the immigrants' luggage—the British were unable to alter that—the German officials searched the luggage "in a way suggesting that they were perhaps conscious of the crime that Germany had committed against the Jews."

Among the 59 children in the party, Dalia Markowska, three and one-half years old, was born in the Warsaw Ghetto and was smuggled out to join her parents in the countryside. To the writer she stuttered, pointing her finger eastward, "Over there in Palestine I'll get many oranges and play with some children."

Some of the men aboard the Providence were among those prostrate creatures whom this correspondent found in South German concentration camps when he arrived in that area in the wake of the United States liberation forces. Today they have been restored to health and good spirits, and they are longing to resume active, productive lives.

—By Jewish Telegraphic Agency Correspondent

THE appointment of Henry Monsky, president of the B'nai B'rith, to the advisory council of the newly-formed National Association for Employment of the Handicapped, was announced in Washington by Maj. Gen. Graves B. Erskine, Federal retraining and re-employment administrator.

☆

Two Jews were reported killed and 20 others injured seriously enough to require hospitalization during a pitched battle between a British naval boarding party and some 2,700 visaless immigrants aboard the blockade runner Theodor Herzl, intercepted off the coast of Tel Aviv.

Six of the injured, all of whom were taken to a government hospital here, were suffering from gunshot wounds. After the vessel was halted by a number of British destroyers, it took the boarding party three hours to battle its way over the sides.

The fight raged for hours afterwards before the refugees were subdued. The sailors used clubs, water hoses and tear gas, and when they proved insufficient, resorted to firearms. The Jews fought back with whatever missiles came to hand.

Eventually the overloaded blockade runner was taken in tow by destroyers and brought into the harbor here. The Herzl, originally named the Guardian, is reported to have left a French port about two weeks ago, flying the Honduras flag. Immigrants from Poland, Hungary and Rumania made up the majority of her passengers. She was spotted by R.A.F. reconnaissance planes and was kept under watch until she entered Palestinian territorial waters.

British sources believe that the Herzl is the first of a great fleet of illegal immigrant vessels which will be crossing the Mediterranean to Palestine this Spring and Summer. It was officially announced that naval units patrolling the coast have been reinforced by a new warship. It was also disclosed that British subjects desiring to enter Palestine must obtain special permission other than merely obtaining a passport.

☆

THE hunt for Geula Cohen, member of the Stern Group who escaped from a government hospital in Jerusalem where she was a prisoner, has spread throughout

the country. Cars and individuals in various parts of Palestine were halted by police and military patrols and a number of Jews were beaten during "questioning."

She was stricken with pneumonia and was taken to the hospital from prison. She climbed through a bathroom window while her guard was busy separating two Arabs quarreling in the hallway outside the lavatory. It is believed that the break was engineered by the Stern Group.

Miss Cohen, a twenty-year-old Yemenite Jewess, was captured in Tel Aviv early last year while making a broadcast on a Sternist mobile transmitter. She was sentenced to seven years. Recently she made an unsuccessful attempt to flee from the Bethlehem Women's Prison.

☆

THE major points of the memorandum which the Jewish Agency will present to the special session of the United Nations

Race-Hate in England

THE editor of *Reynolds News*, a Labor newspaper, and one of its columnists, Tom Driberg, a Member of Parliament, have received threatening notes from fascists following their recent expose of a revival of fascist and anti-Semitic activities in Britain.

The notes threatened that the newspaper "offices will be destroyed and a pointed Star of David will be deeply seared in your Mongul skull—Judah Shall Perish, Heil Hitler." They were mailed from northern England and were signed by the "Gothic Union." In the same envelopes were included anti-Semitic leaflets captioned: "Wir Kommen Wieder."

Police are making intensive investigations into the activities of fascist groups particularly in Leeds, which has a large Jewish population, and in London, where a second hate group, "The Northwest Task Force," has joined the Union for British Freedom in spreading anti-Jewish propaganda, including a call to Britons to "throw Jews off public vehicles and knock them into the gutter."

A petition campaign calling on the government to outlaw fascism was launched this week at a meeting of the Association of Jewish Ex-Servicemen of Manchester and Salford districts.

on the Palestine situation were outlined in New York by Moshe Shertok, head of the Agency's political department, at a dinner tendered in his honor by the United Palestine Appeal.

The Jewish Agency, he said, will place great emphasis on the constructive achievements of Palestine's Jewish population. It will point out that the Jews in Palestine have, in a short span of time, transformed a "barren, neglected country" into a productive homeland for hundreds of thousands of Jews. "Our political strength is rooted in the land we have cultivated, the homes we have built, the industry we have developed," he stated.

"With regard to the Arab population," Shertok declared, "we will place before the U.N. irrefutable evidence which will testify to the long strides of advancement the Arabs have made in terms of living conditions during the last twenty-five years, due in most part to the immigration of the Jews who brought with them technical science and modern equipment."

The response of the United Jewish Appeal in this country will also be submitted as evidence to the United Nations, Shertok said.

Discussing the present Palestine situation and the effects of terrorist activities and the resulting British reprisals on the Jewish community as a whole, Shertok attacked terrorism as a "force for negation, which can well destroy the work of two decades."

☆

THE executive of the World Agudas Israel, which is meeting in London, decided to instruct its representatives in all countries to contact their respective governments and present the organization's viewpoint on the Palestine issue as it will arise at the United Nations.

☆

FOURTEEN Palestinian Jewish youth organizations with a membership of 80,000 men and women banded together to issue a joint appeal calling for an end to terrorism in the country. The groups represented in the united front ranged politically from the extreme left to the far right.

☆

INTERNATIONAL oil companies which have major Middle East bases and installations in Alexandria are preparing to

transfer them to the Negev, the Jerusalem Arab newspaper *El Wahda* reports.

It stated that the decision to move followed a final promise of withdrawal of British troops from Egypt. According to the newspaper the companies have acquired large tracts of land in Southern Palestine and will erect one of the largest petroleum storage depots in the world there.

When questioned by a Jewish Telegraphic Agency correspondent on the reported plans, representatives of several of the companies denied knowledge of any of the details of the Arab newspaper's report.

☆
THE London Foreign Office denied a report from Cairo that the British Government has protested to Egypt against the political activities of the ex-Mufti of Jerusalem.

A spokesman, however, did not exclude the possibility that British Ambassador Sir Ronald I. Campbell had made representations on his own initiative, and had not yet informed London. The spokesman added that as far as he knew, the Foreign Office was not contemplating any such step at present.

Harold Laski, in an address at the Histadruth "third Seder," called upon Great Britain to fulfill immediately the spirit and letter of the Balfour Declaration and the Mandate.

Warning Palestine terrorists that they have done immeasurable harm by giving the British Government an "alibi," Laski also criticized Foreign Minister Bevin's policy, which "makes him an objective ally of the Grand Mufti." He said the British Government should not fear the "myth" of a possible rebellion and not allow a Jewish national home to become the victim of oil or fear of supposed Russian ambitions in the mid-East.

☆
PALESTINE Chief Secretary Sir Henry L. Gurney visited Dr. Chaim Weizmann at his home in Rehovoth. Neither the purpose of the visit nor the subject of their conversation is known.

High Commissioner Sir Alan G. Cunningham received Isaac Ben Zvi, president of the Jewish National Council, and Dr. Abraham Katznelson, head of its Social Welfare Department. They discussed government subsidies to the Jewish educational system and health services as well

as additional services for Jews interned on Cyprus. This is the first official contact between the High Commissioner and representatives of the Jewish community in many months.

☆
THE Jewish question was raised at the Inter-Parliamentary Conference in Cairo when Egyptian delegate Butros Ghaly Bey urged severe punishment for those "who foment and encourage racial, religious and anti-Semitic campaigns."

He also called for punishment for persons who discriminate on the basis of religious and racial hatred. However, commenting on the Palestine situation, he urged that Jews who fled there to avoid fascist discrimination should be repatriated now.

☆
MORE than 3,000 displaced Jews have been moved from five camps in Southern Italy to unheated barracks at the Polesia camp, because of the approaching liquidation of UNRRA activities, it was learned in Rome.

Conditions at the center, a former military camp, are extremely poor and rains penetrated the roofs of the barracks and wet everything and everybody inside, including a number of newborn babies.

MAJORITY OF U. S. VISAS TO "PERSECUTEES" JEWS

FIGURES on the number of U. S. visas issued to displaced Jews in the American zones in Europe were made public by the State Department in answer to a query whether "special priority is given to members of the Jewish faith" in granting visas to D.P.'s. The total number of Jewish refugees to receive visas during the last eleven months was under 10,000.

The question was addressed to the State Department by Congressman Edward T. Miller, Republican of Maryland, who also wanted to know whether children were receiving priority and how many refugees might seek entry to the United States this year. Both the letter from Rep. Miller and the State Department's reply are published in the Congressional Record.

Pointing out that the existing immigration statutes pertaining to the allocation of quotas and the "public charges provisions" were being complied with by U. S. consular officials who issue the

THE Zionist Organization of Rumania has issued a warning to the Jews there against joining a movement for a mass exodus to Palestine which is being spread throughout the country by what the Zionist executive terms as "irresponsible elements." The movement is gaining strength particularly in provincial towns.

☆
THE Vienna Jewish Community went on record as supporting the Soviet view that any rehabilitation fund set up for heirless Jewish property should be administered by Austrian Jewish organizations under state control.

This position places the Jewish community in opposition with the proposal of the American delegation to the Moscow Conference that the fund be administered by world Jewish organizations chosen by Allied military mission chiefs in Austria for the benefit of all European Jewish survivors.

☆
THE World Jewish Congress issued a statement expressing "deep concern" over the reported decision of the drafters of the Austrian Peace Treaty in Moscow that no special compensation will be paid for unrecoverable Jewish property stolen or destroyed by the Nazis.

visas, the State Department made it clear that priority is given to orphaned children.

With regard to the number of visas which were issued to displaced Jews, the State Department declared that Jewish organizations have been much more active in issuing "corporate affidavits" guaranteeing the support of the refugees once they reach the United States than the "non-Jewish welfare organizations." Another reason was that the greater number of persons applying under the German quota were Jewish "persecutees" and that screening had ruled out many persons of German ethnic origin because of their "status under the Nazi regime."

According to consular reports, there have been a total of 14,474 visas issued to D.P.'s from March, 1946, to January of this year. Of these 9,627 were Jewish, 2,173 Catholic, 1,969 Protestant, and 705 of other or no religious faith, the State Department revealed.

NEWS OF THE CENTER

Closing Exercises of Institute of Jewish Studies

THE closing exercises of the Center Institute of Jewish Studies for Adults will be held in our Auditorium on Monday evening, May 19th at 8:30 o'clock. Awards and Certificates of Achievement will be presented. We will also be privileged to have a novel entertainment featuring a cantata called "Singing in Zion." This is a narrative cantata including choral singing, solo singing and dancing. The narrative was written by Moshe Kohn, a member of the Hapoel Ha Mizrachi, and the musical arrangement by Mr. Julius Grossman, musical director of the Center. The choral group consists of fifty young men and women, members of the youth movement of Zeirai Hapoel Ha Mizrachi. This cantata has received the plaudits of all who have heard it at Times Hall and over the air.

All students and their friends as well as all Center members are cordially invited to attend.

Consecration Services on Shevuoth Morning

ARRANGEMENTS are now in progress for the Consecration Exercises which will take place on Shevuoth morning, May 25th. The Consecration Program will begin promptly at 11 o'clock, immediately following the regular Shevuoth service. Twenty-one girls are being consecrated this year. As usual, a very interesting program will be rendered. The theme of consecration is called "The Gates Shall Be Opened," written by Helen Schwartz in collaboration with Rabbi Harry E. Schwartz.

Judge Emanuel Greenberg, President of the Center, and Mr. Frank Schaeffer, Chairman of the Hebrew Education Committee, will lead the procession to and from the pulpit.

Rabbi Levinthal will confer certificates of consecration and the blessing. Miss Sydelle Stone will render greetings in the name of the Post Consecration class of 1943.

Literary Yiddish Evening

LEADING Yiddish writers and members of the Jewish stage will participate in an evening of literature and music which will be held in our Auditorium on Sunday evening, May 11th at 8:00 o'clock. The occasion will be the appearance of the Yiddish translation of Shakespeare's "King Lear" by Dr. Abraham Asen.

The program will include: A. L. Baron, Al Harris, Wm. Edlin, Mordecai Jaffe, A. Glanz-Leicles, A. Lutzky, Abraham Reisin, Mark Schweid, Dr. S. Simon, A. Teitelbaum, etc. The proceeds will be devoted to the fund for European Jewish writers.

Additions to Library

THE following books have been added and are now in circulation:

Palestine's Economic Future—J. B. Hobman

The Mountain Lion (Juvenile)—Jean Stafford

Web of Lucifer—Maurice Samuel
An Essay on Morals—Philip Wylie
American Policy Toward Palestine—Carl J. Friedrich

Final Judgment—Victor H. Bernstein
This Is the Story—David L. Cohen
Palestine Jewish Homeland—Julia E. Johnson

Philosopher's Quest—Irwin Edman
Selected Letters of William Allen White
The Left Hand Is the Dreamer—Nancy Wilson Ross

Columbia Dictionary of Modern Jewish Literature—Horatio Smith

Sign Up Now for Women's Swimming Class

A WOMEN'S swimming class for beginners and for those who wish to improve their strokes is now under way. Those interested, please contact Miss Wills in the Women's Gym Department. Individual instruction will be given.

Young Folks League Sponsors Successful U.J.A. Dance

THE Young Folks League dance held on Sunday evening, April 13th, for the benefit of the United Jewish Appeal was

a huge financial and social success. The affair was attended by 838 guests, which included members and their friends. Our Auditorium, Dining Room and Lounge Room had to be used in order to accommodate the large crowd. Two bands furnished the music for continuous dancing. The net proceeds derived from admissions, the sale of refreshments and flowers was \$1,180.60. This amount was proudly turned over to the U.J.A.

The League wants to take this means of thanking the U.J.A. Committee and all volunteers who aided the committee for their untiring efforts, energetic work and time which was devoted to the successful results of this important function.

Spring Gym Schedule

BEGINNING May 1st the following schedule will prevail in the Gym and Baths Department for the months of May and June:

Monday—Men, 3 P.M. to 10 P.M.; Women, 10 A.M. to 3 P.M.; Boys, 3 P.M. to 5 P.M.

Tuesday—Women, 10 A.M. to 10 P.M.; Girls, 3 P.M. to 5 P.M.

Wednesday—Men, 3 P.M. to 10 P.M.; Women, 10 A.M. to 3 P.M.; Boys, 3 P.M. to 5 P.M.

Thursday—Men, 5 P.M. to 10 P.M.; Women, 10 A.M. to 5 P.M.; Girls, 3 P.M. to 5 P.M.

Friday—Men and Boys, 1 P.M. to 5 P.M.

Sunday and Legal Holidays—Men, 10 A.M. to 2 P.M.; Boys, 2 P.M. to 4 P.M.

Sabbath Services

FRIDAY evening services at 6:00.
Kindling of candles at 6:32 P.M.
Sabbath services, Parsha "Ahare"—"Kedoshim" will commence at 8:45 A.M. Rabbi Lewittes will preach on the weekly portion of the law. Mincha services at 6:00 P.M.

Rabbi Abelson will continue his lectures in Yiddish at 5:00 P.M.

Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 6:30 P.M.

IN OUR HEBREW SCHOOL

THE Hebrew School Seder was held on Tuesday, April 1, 1947. The tables were beautifully decorated by Mrs. Rabinowitz with the assistance of the members of the P.T.A., headed by Mrs. Buchman. The four questions were asked in Hebrew by Lawrence Levy, in English by Charles Stein, and were explained in Hebrew by Harold Kushner. The Kiddush was recited by Howard Nisnewitz. The candles were lit by Shirley Aronow. Other sections of the Haggadah were recited by Stanley Strauss, Jonas Atlas, Ely Schwartz, Howard Blatt, Doris Shapiro, Joyce Bernhardt, Frieda Cohen, Morton Bromberg, Harold Fishman, and Judith Goldstein. Rabbi Mordecai Lewites, who presided, thanked Mr. Grossman and Mr. Shpall for their help in the preparation of the Seder program.

A puppet show was presented before the Hebrew School and Sunday School assemblies by class IIB-1 under the direction of Mrs. Zusman. The puppets depicted various characters appropriate to the Passover season.

Mr. Edelman reports that thus far \$170.39 has been collected for the campaign of the Histadrut Ivrit. The Sunday School has raised a similar amount for the Hebrew Educators' Fund for Rebuilding Palestine.

The members of the Hebrew School Graduation Class attended a performance of "Rich Man—Poor Man" on Sunday, April 13, 1947. The play was an English rendition of a story by I. L. Peretz.

The Graduation of the Hebrew School and Sunday School will take place on Sunday, June 15, 1947 at 10:30 A.M. Under the direction of Mr. Grossman, the graduates and choral group are preparing a presentation of the cantata, "What Is Torah?". This is the first time that a combined graduation has been arranged. The commencement exercises will take place in the synagogue. All members are cordially invited.

Supplies for Overseas Survivors

THE Brooklyn Jewish Center is an official receiving station for clothing and canned goods. Remember to bring all clothing well wrapped and clean.

A committee headed by Mrs. Ira Gluckstein has been appointed to supply our women with yarn and material to make garments for our unfortunate people overseas. Material and instructions will be available at the Center on Tuesday from 2 to 5 P.M. (afternoon session) and Tuesday from 7:30 to 9:30 P.M. (evening session).

Torah Scholarship Fund

THE Sisterhood has undertaken the task of providing scholarships for the maintenance of worthy students at the Jewish Theological Seminary through its "Torah Scholarship" Fund. Center members desiring to contribute to this fund are urged to please send their checks to our Chairman, Mrs. Samuel Fleiselman, 135 Eastern Parkway, or directly to the Center.

To Members Planning Bar Mitzvahs at the Center

MEMBERS who are planning Bar Mitzvahs in the near future are requested to please reserve the date far in advance.

According to the rules of the Center, the boy whose Bar Mitzvah is booked first receives the privilege of getting the maftir. In the event that another Bar Mitzvah is scheduled for the same day, the second boy receives one of the other aliyahs and can read a passage from the Torah.

It is therefore advisable that reservations for Bar Mitzvahs be made as far in advance as possible.

Unveiling

THE unveiling of a monument in memory of the late Mr. Jacob Rutstein was held on Sunday, April 27th at two o'clock at Mt. Lebanon Cemetery, Block P, Plot 28-29, Glendale, L. I., 78th Street entrance. Members were invited to attend.

ENJOY SUNDAY DINNER

at the

CENTER RESTAURANT

Open on

Sunday Afternoons
May 4th - May 11th
May 18th

Regular Dinners will be served on the above days from 12:30 to 4:30 P.M., at \$2.50 per person (additional service charge of 50¢ per person).

Reservations are limited to Center members and their immediate families.

Please telephone PResident 4-1400 to make **advance** reservations. No reservations will be accepted after 4 P.M. on Friday.

Join the

ZIONIST ORGANIZATION

The Brooklyn Jewish Center has pledged itself to enroll every member of the institution as a member of the Zionist Organization. If you are not a member please affiliate yourself with the movement and thus help to establish Palestine as a Jewish Homeland. Membership dues is \$5.00 per year, which includes subscription to "New Palestine."

Chevre Shas Celebrates Completion of Tractate Baba Metzia

THE completion of the tractate Baba Metzia (Middle Gate) by the Chevre Shas (Talmud Study Group) of the Brooklyn Jewish Center was marked by a most impressive gathering.

Mr. Jacob Doner, leader of the group since its inception, read and interpreted the concluding portion of the tractate. He dwelt upon the importance of Talmud study and praised the group for its devotion and interest. Dinner was served at the conclusion of which Mr. Samuel Rottenberg, Honorary President of the Center, led in the Birkat Hamazon.

Dr. Elias N. Rabinowitz, toastmaster of the occasion, welcomed the members of the Chevre Shas and guests. Again he paid tribute to the group and its leader. "By a wise man," said he, "we mean a student who adds wisdom to his teacher, for by this saying the Talmud group accomplished in increasing the alertness and power of interpretation of their teacher."

The principal speaker of the occasion was Rabbi Israel H. Levinthal, spiritual leader of the Center.

Rabbi Levinthal congratulated the members of this Talmudic Study Group upon their achievement and paid particular tribute to Mr. Doner, the leader of the group because he not only taught the members of the group the bare text, but the underlying philosophy behind the words—the deeper meaning of the text.

Rabbi Levinthal also pointed out the significance of the order of these tractates in the Talmud. First in the Order of Damages was the tractate *Bava coma*, which the group completed last year, and that is followed by the second order, *Middle Gate*, as it is called, *Baba Metzia*, which the group completed now.

The first deals in the damages to persons, while the second deals primarily with damages done to property. In this very fact, the rabbi pointed out, you get an insight into the import of Jewish Law. The person has priority over property and the person must be considered before property can be considered. Unfortunately, that concept of Law has not yet been accepted by the nations of the world and the struggle that is being waged throughout the world today is just this: Which is to be first and which is to be second in importance—person or property.

The rabbi also developed several interesting laws of the tractate, interpreting them homiletically and emphasized the place of Jewish scholarship in Jewish life today.

Rabbi Mordecai H. Lewittes, Principal of the Hebrew and Sunday Schools, most appropriately made his remarks in Hebrew. He stressed the breadth of the "Yam Ha-Talmud." No subject seemed to be foreign to the scholars and sages. They tried to apply the Law to every aspect of human life, because they felt that one could not separate between life and religion. The spirit of righteousness and holiness must apply to every human activity and endeavor.

The continued study of the Torah is essential to Jewish survival. We have devoted so much time to the problem of combatting anti-Semitism, but so little

effort to promoting Jewish study and Jewish learning. Our Hebrew national poet, Chaim Nachman Bialik, spoke truthfully when he said that one who visits the Beth Ha-Midrash and observes men of learning studying the Talmud begins to understand the secret of Jewish survival. Torah and learning have made us an eternal people.

Dr. Ben Zion Bokser, who was present at the dinner, greeted the group, and expressed his admiration for their accomplishment.

Mr. Rubin Tucker, former Cantor of the Brooklyn Jewish Center, rendered a few cantorial selections, most appropriate for such an occasion, to the delight of the audience.

Judge Emanuel Greenberg, President of the Center, extended the institution's congratulations to the group.

The celebration was indeed an auspicious one, long to be remembered by those present.

Bar Mitzvahs

A HEARTY Mazel Tov is extended to Mr. and Mrs. Abraham Feldman of 1289 Union Street on the Bar Mitzvah of their son, Chester, at the Center this Sabbath morning, May 3rd.

Congratulations are also extended to Dr. and Mrs. George C. Aronchick of 1453 Carroll Street on the occasion of the Bar Mitzvah of their son, Michael, which will be held at the Center this Saturday morning, May 3rd.

MEMBERSHIP SOCIAL MEETING

Wednesday Evening, May 7

at 8:30 o'clock

(Lag B'Omer Eve)

The program of entertainment will be furnished by

Hy Rosen

Basso

In a repertoire of Jewish and popular melodies

Arthur Marcus

Concert Pianist

John Prince Mandez

Comedy Star of the motion picture and Broadway production "This Is the Army"

Admission limited to Center members and their wives. Present your 1947 membership card at the door.

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Two Blocks from St. Johns Place

JACK ARKIN, Prop.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ADELMANN, BARNET J.
Res. 1160 President St.
Bus. Stationery, 30 W. 32nd St.
Married
Proposed by Morton Adelman,
Herbert I. Mero

ALBERT, MISS SALLY
Res. 161 Vernon Ave.

APPELMAN, DR. DAVID H.
Res. 552 Albany Ave.
Bus. Dentist, 206 Clarkson Ave.
Single

BERLIN, EMANUEL
Res. 698 Montgomery St.
Bus. Chemicals, 370 S. 3rd St.
Single
Proposed by Shirley Blacher,
Jean Sussman

BRUNNER, LIONEL
Res. 119 E. 38th St.
Bus. Furniture, 206 Lexington Ave.
Single

BURKE, JACK
Res. 1399 Albany Ave.
Married

COHEN, HAROLD
Res. 745 Eastern Pkwy.
Bus. Freight Finding, 2 Stone St.
Single
Proposed by Aaron Elkind,
Milton Kaplan

EDELMAN, MISS MITZI
Res. 3101 Avenue I

FRIED, MISS IRMA RAY
Res. 129 Grafton St.

GERTLER, ALEX
Res. 899 Montgomery St.
Bus. Blouses, 1375 Broadway
Married
Proposed by Samuel Peckman,
Henry Spitz

GILBARD, BERNARD W.
Res. 121 Louisa St.
Bus. Student, 375 Pearl St.
Single
Proposed by Herbert Kummel,
Nathan L. Goldstein

GITLIN, DR. SAMUEL
Res. 536 Sheffield Ave.
Bus. Same
Single

GOLDBERG, MISS PEARL
Res. 2703 Atlantic Ave.
Proposed by Nathan Katz, Jack Badash

GROSS, MISS SHIRLEY
Res. 243 E. 95th St.
Proposed by Murray Siegel

GROSS, DR. SOLOMON ALLEN
Res. 238 Legion St.
Bus. Dentist, Same
Proposed by K. Karl Klein

HELLER, LOUIS
Res. 759 Crown St.
Bus. Acc't, 280 Madison Ave.
Married
Proposed by Irv. Chalkin, Irv. Balmuth

JOSEPH, MISS FLORENCE
Res. 106 Clarkson Ave.
Proposed by Nat Horowitz,
Pearl Horowitz

KATCHEN, SEYMOUR
Res. 1437 Carroll St.
Bus. Acc't, 475—5th Ave.
Single
Proposed by Aaron Elkind,
Milton Kaplan

LAZAROFF, IRVING
Res. 590 Eastern Pkwy.
Bus. Contractor, 255 W. 18th St.
Single

MAGID, MISS PAULINE
Res. 346 New York Ave.
Proposed by Evelyn Froelich, Julia Fox

POLANSKY, MISS GERTRUDE
Res. 2151 Pacific St.

ROBINSON, NATHAN
Res. 1553 Union St.
Bus. Grocery, 643 New Jersey Ave.
Proposed by Mrs. L. Rosenman,
Leo Kaufmann

ROSOFF, DR. STANLEY J.
Res. 976 St. Johns Pl.
Bus. Physician, U. S. Marine Hosp.
Single
Proposed by Dr. Chas. J. Bloom

RUDY, MAX
Res. 1324 Carroll St.
Bus. Acc't, 45 E. 17th St.
Married
Proposed by Leo Kaufmann,
Isidore Gottlieb

SALEVITZ, MISS ALICE
Res. 258 New York Ave.
Proposed by Helen Kirsner,
Mildred H. Miller

SHIMANSKY, ISIDORE
Res. 328 Albany Ave.
Bus. Bakery, Same
Married
Proposed by Abe Mann

SPECTOR, MAJER
Res. Barbizon Plaza Hotel
Bus. Woolens, 610—8th Ave.
Single

STARR, MISS DOROTHY
Res. 1444 Park Pl.
Proposed by Honey Schaffel,
Irv. Kramer

TARLOFSKY, GUS
Res. 1225 Ocean Pkwy.
Bus. Bldg., Jewel Ave. & 141st St.
Married
Proposed by Lester Brook,
Seymour Gluckman

ZIEGELBAUM, ABRAHAM
Res. 199 Van Buren St.
Bus. Women's Wear, 129 Church
Ave.
Single
Proposed by Abe Mann

ZIMMERMAN, HYMAN
Res. 760 Montgomery St.
Bus. Piece Goods, 46 Manhattan Ave.
Married
Proposed by Maurice Kozinn,
Benj. H. Wisner

The following have applied for reinstatement:

BARZO, ABRAHAM J.
Res. 1240 Carroll St.
Bus. Chain Stores, 114 E. 23rd St.
Married
Proposed by Aaron Pollack, Abe Mann

ROTHSTEIN, HERMAN
Res. 201 Eastern Pkwy.
Bus. Chemicals, 225 W. 34th St.
Married

ADDITIONAL APPLICATIONS

Received too late for insertion in regular columns

BERGER, MISS ROSALIND
Res. 555 Crown St.
Proposed by Mrs. I. Horwitz, Selma Schwartz

GOULD, PAUL
Res. 1074 Park Pl.
Bus. Newspaperman, Brooklyn Eagle
Married
Proposed by Mr. and Mrs. H. J. Tatkon

HOLLENBERG, MISS SYLVIA
Res. 1425 E. 52nd St.

KLEIN, MISS DOREEN
Res. 1577 W. 10th St.

[Continued on page 21]

THE B. J. C. BASKETBALL SEASON

It was back during the first week of October that our group of would-be basketballers reported to our gym in anticipation of becoming a member of the Brooklyn Jewish Center squad. Religiously, every Thursday evening thereafter, this same squad tried to get themselves into shape under the guidance of our physical director and coach, Sam Schoenfeld. From a group of about 25 players a squad of 12 was finally selected. These were: Brofman, Wm. Falk, Leonard Fried, Leon Gerchik, Alvin Goldberg, Pat Goldstein, Milton Greenberg, Joe Kornblatt, Cy Rosenberg, Al Sharenow, Stuart Winston and Jack Yarmush.

Ben Ain, who served as the manager during the season, arranged for the opening, which was on Sunday evening, November 17th. On that night it seemed that the completion was too strong as an opener and our boys lost to the Grand Street Settlement by the score of 55 to 45.

After getting off to a rather poor start the team finally whipped itself into shape, gave a pretty good account of themselves and went on to win a majority of their games. Many of our home games rated with the best that could be

seen from the standpoint of interest and excitement. They were real thrillers and were thoroughly enjoyed by the sell-out crowds that generally attended. Our record stands at 15 games won and 6 lost. In each case except one, our team had the satisfaction of reversing a previous loss. The lone case being against the "crack" colored all-star team.

Our playing season ended with a "bang" when on Sunday evening, March 30th, the current college all-stars (some of whom made the All-American team), consisting of Harry Boykoff, Leonard Doctor and Jacobson of St. Johns, Don Forman of N. Y. U., Lou Lipman and Dick Holub of L. I. U., Sid Trubowitz and Len Tropin of C. C. N. Y., Walter Budko of Columbia, and Larry Gould of Poly Tech, played against our boys before a capacity turn-out.

A most successful season was terminated with a dinner tendered to the squad by the Center on April 24th. Greetings were extended by the President of the institution, Judge Emanuel Greenberg, and the Chairman of the Physical Training Committee, Mr. David B. Kaminsky.

The schedule and results:

Date	Teams Played	Results		Where Played
		Center	Visitors	
Nov. 17	B.J.C. vs. Grand Street Boys	45	55	Home
Nov. 24	" " Colored All-Stars	49	62	Home
Dec. 1	" " Union Temple	59	54	Away
Dec. 8	" " Union Temple	49	50	Home
Dec. 14	" " Pelham Parkway	64	54	Away
Dec. 15	" " Colored All-Stars	60	68	Home
Dec. 21	" " Jersey City "Y"	49	50	Away
Dec. 22	" " Connecticut Regals	61	59	Home
Dec. 29	" " H. E. S.	51	49	Home
Jan. 5	" " Jersey City "Y"	57	49	Home
Jan. 12	" " Union League	47	24	Home
Jan. 19	" " Pelham Parkway	66	48	Home
Jan. 26	" " Arverne A. A.	57	48	Home
Feb. 2	" " Union Temple	46	53	Away
Feb. 9	" " Spartan A. C.	63	46	Home
Feb. 16	" " Pelham Parkway	55	42	Home
Feb. 23	" " Grand Street Boys	68	45	Home
Mar. 2	" " Park A. A.	73	55	Home
Mar. 8	" " H. E. S.	67	58	Away
Mar. 9	" " N. Y. Collegiate	68	46	Home
Mar. 16	" " H. E. S.	73	72	Home
Mar. 23	" " Union Temple	63	38	Home
Mar. 30	" " College Stars	55	43	Home

ADDITIONAL APPLICATIONS

[Continued from page 20]

RONICK, MAX

Res. 765 Eastern Pkwy.

Bus. Coats, 99 Madison Ave.

Married

Proposed by Center Academy

SELWYN, ALEXANDER

Res. 904 E. 19th St.

Bus. Teacher, Franklin K. Lane H. S.

Married

SAMUEL H. GOLDBERG,

Chairman, Membership Committee

Painting by Center Academy

Student Awarded Prize

"SKATERS," an oil painting by Maxine Reiner, 8th Grade student in the Center Academy of the Brooklyn Jewish Center, was selected by the Junior Red Cross in their project for beautifying the walls of children's wards in hospitals.

"Skaters" was one of a group of original oil paintings, water colors and pastels done by the students of the Center Academy and exhibited at the Museum of the City of New York. This exhibit was under the auspices of the Jewish Education Committee.

Young Folks League—Election Of Officers

At a meeting of the Young Folks League, held on Tuesday evening, April 15th, the following were elected officers and members of the Executive Committee:

Officers: Honorary President—Adolph Silberstein; President—David Gold; First Vice-President—Gerald Jacobs; Second Vice-President—Judith Sorscher; Corresponding Secretary—Muriel Pressner; Recording Secretary—Betty Abelow; Treasurer—Shirley Blacher.

Members of Executive Committee: Bernie Goldstein, Pearl Horowitz, Nat Horowitz, Michael Kahn, Herbert Kummel, Raymond Lipschutz, Irving Loonin, Bernard Meyerowitz, Aaron Pollack, Milton Reiner, Sam Rettinger, Hy Rosen, Sid Roth, Irvin I. Rubin, Sylvia Salin, Doris Shapiro, Helene Simonson, Jerry Wiener and Harry Zucker.

Congratulations

Our heartiest congratulations and best wishes are extended to Mr. and Mrs. Alex Bernstein of 1503 President Street on the engagement of their daughter, Frances, to Mr. Leo Blatt of Hollis, L. I., on April 4th.

YAHREZEITS—MAY, 1947

Louis Weinstock	Father	May 1	11 Iyar
Mrs. Hannah Greenblatt.....	Husband }	May 3	13 Iyar
Alfred Greenblatt.....	Father }		
Samuel Greenblatt			
Irving Steinberg	Mother	May 3	13 Iyar
Harold Cantor	Mother	May 4	14 Iyar
Max Herzfeld	Mother	May 4	14 Iyar
Abe Mann	Mother	May 4	14 Iyar
Samuel Rottenberg	Father	May 4	14 Iyar
Harry Glaubman	Mother	May 5	15 Iyar
Joseph Glaubman			
Louis Glaubman			
Dr. Max Goldstein	Father	May 5	15 Iyar
M. M. Lubell	Mother	May 5	15 Iyar
Philip Rosenblum	Father	May 5	15 Iyar
Hyman Bloomgarden	Father	May 6	16 Iyar
Miss Dora Leaks	Mother	May 7	17 Iyar
Mrs. Sadie Zankel	Husband }	May 7	17 Iyar
Harry Zankel	Father }		
Mrs. David Feinberg	Husband	May 8	18 Iyar
Seymour Koff	Father	May 8	18 Iyar
Dr. Louis Schnall	Father	May 8	18 Iyar
Hyman Abrams	Father	May 9	19 Iyar
Judah Trotzky	Mother	May 9	19 Iyar
Morris Miller	Father	May 10	20 Iyar
Meyer Robbins	Father	May 10	20 Iyar
Morris Robbins			
Samuel Robbins			
Isidor Gray	Father	May 13	23 Iyar
Louis Lipson	Mother	May 13	23 Iyar
Joseph Schorr	Father	May 13	23 Iyar
Louis Rivkin	Wife	May 16	26 Iyar
Oscar Kurshan	Father	May 17	27 Iyar
Samuel L. Kurshan			
Jacob Levine	Father	May 17	27 Iyar
Leo Chizner	Father	May 18	28 Iyar
Milton Chizner			
Abraham Ginsburg	Mother	May 18	28 Iyar
Jacob Greenspan	Mother	May 18	28 Iyar
Benjamin Forman	Father	May 19	29 Iyar
Dr. Benjamin Koven	Father	May 21	2 Sivan
Max N. Koven			
Dr. Morris T. Koven			
Abraham Kaplan	Father	May 22	3 Sivan
Archie Polsky	Father	May 24	5 Sivan
Dr. H. R. Litchfield	Father	May 25	6 Sivan
William B. Volet	Mother	May 25	6 Sivan
Louis Gordon	Father	May 27	8 Sivan
Samuel Rottenberg	Mother	May 30	11 Sivan
Abraham Karron	Father	May 31	12 Sivan
David Karron			

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THE FOURTH AUSTRIAN JEWRY

[Continued from page 7]

States, he explained to Jewish leaders in this country that everything would be done to satisfy the Jewish citizens of Austria.

Words, words, words! Two years have passed since the Anschluss, but a considerable number of Austrian Jews still live like beggars, housed, clothed and fed by the *Israelitische Kultusgemeinde*, which would be unable to help them were it not for funds received from abroad, mostly from American Jews. At a recent "mass" meeting of Viennese Jews one man in the audience shouted in the presence of Austrian government officials: "We do not want wealth, we want only bread and homes, and to be treated as decent human beings."

Practically the only Jews in Austria who are well off are such professional men as physicians, dentists, and lawyers, for there is a need for such people following the unfortunate experiences of the Austrians with half-baked Nazi doctors and shyster lawyers. The other Jews are still second-class citizens. Former Nazis are still in control of allocation of apartments and of granting licenses for traders and artisans, thus making it difficult for Jews to resume a normal existence. Under these circumstances the starving and freezing Jews in Austria must get what nourishment and warmth they can from the fact that a street in the capital was named for the late Franz Werfel, that a plaque was unveiled in the *Konzerthaus* on the occasion of the revival of Gustav Mahler's music, and that an "International League of Jews' Friends" was formed in Vienna for the purpose of "helping with goodness, love, and friendship all those who have suffered because of ideologies contrary to the Rights of Man and their most obvious representatives, the Jews."

It is impossible not to feel resentful when reading the double-talk of the heads of the present Austrian government, or when approached by fund-raisers who seek American money for the purpose of reconstructing the Opera House in Vienna. I am sorry for the Austrian people, especially for some of the Viennese workers who retained their anti-Fascist spirit through all the dark years of Hitlerism. (It is a fact that on several occasions Austrian partisans, largely

composed of leftist workers, attacked trains carrying Jewish slave workers en route to labor camps in Austria and liberated the deportees.) I deplore the fate of the unhappy children whose souls are not tainted with Nazism and who deserve to be helped—like the children of France, India, or of China. But I wish to declare, emphatically, that the Austrian government has not proven through any deeds that it deserves our sympathy, that Austria ought to be treated, not as an enemy country, but as a victim of Hit-

lerism. As far as we Jews are concerned, we have a right to demand that the pitiable remnants of Austrian Jewry be treated as martyrs, as the worst-afflicted sufferers from Fascism. If the Austrian government will continue to stall, and to feed its Jewish citizens with promises that are not meant to be kept, we will have to stop remembering Austria as the beautiful land that produced Haydn, Mozart, Schubert and Strauss, as the country which helped to educate so many of our American doctors; we will have to consider it as a modern version of *Eretz ha-damim*, as a cursed cemetery, filled with the innocent bones of Israel!

NEW BOOKS

[Continued from page 11]

shown a deep interest in the subject of Jewish Art. He has written an important volume in German on Jewish Art, and many articles on various aspects of this subject.

Within the compass of less than thirty pages, Dr. Werner gives us a comprehensive outline of the role of art in the life of the Jew. Starting with the oft-quoted second commandment, which seemed to prohibit the use of plastic arts, the author shows how this prohibition was understood, and how art functioned practically in every age in Jewish history. He quotes the historian, David Kaufman, who maintained that the alleged bias of the Synagogue against art was "a myth which the proofs of literature and of the preserved art objects have long ago dispelled." He then goes into an analysis of what is Jewish art, and shows the achievements in that field from earliest times to our own day. The pamphlet is well written and the American Jewish Congress deserves a special thanks for popularizing through its "Jewish Affairs" series such subjects as this one.

SHEERAI MIKDOSH, Music for the Sanctuary. By Samuel Friedman. Part I and Part II. Bloch Publishing Co.

Every new composition in the field of Jewish music is always most welcome. It is unfortunately a neglected field, and there are only a handful of men of real talent and ability interested in it. That is why more encouragement ought to be given to the few who do creative work in the development of Jewish music.

The composer of these two volumes was formerly the Minister of the West London Synagogue, England, and is now serving as the spiritual leader of Temple Ohav Shalom in Harrisburg, Pennsylvania.

The first volume of this new work offers compositions for the Sabbath and Festival services, and the second includes compositions for the High Holy Days. The music is prepared principally for the ritual of the Reform Prayer Book, but is based on traditional melodies and can well be sung in all other Synagogues as well.

The compositions are highly praised by men who are specialists in Jewish liturgical music, and this reviewer wants to add his word of congratulations for a work well done.

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